



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

of heaven than it possessed before the Reformation of the sixteenth century.—FRANKLIN JOHNSON.

The Growing Revelation. By Amory H. Bradford. (New York : The Macmillan Company, 1897 ; pp. 254 ; \$1.50.) These sermons were preached by the Montclair pastor, first in his own pulpit and then in various churches in England. They are warm, vital, intensely modern, and constitute an excellent example of “the theology that can be preached.” Revelation, to Dr. Bradford, is by no means confined to the Scriptures, still less is it voiced in historic creeds ; it appears to be nearly coincident with “the spiritual development of the world.” The texts chosen are often simply “mottoes,” and the last sermon has no text. Perhaps a friendly critic might point out a source of weakness here — as when the preacher, discoursing from the text, “Stand fast in the faith,” says : “Without seeking to analyze what Paul here meant by ‘the faith,’ observe certain truths,” etc. Again, he enlarges on the idea that Christ is “the desire of all nations,” as if unconscious of any mistranslation.

But the sermons are admirable in their charity, catholicity, and sympathy with the life of today. They deal with many deep problems on which they do not hesitate to avow a Christian agnosticism. “How long will God allow the processes of retribution to go on ? This mystery also is in the Father’s hands.” “Concerning the relation of the death of Christ to the deity and the moral order, speculation has been common and useless.” Intent on practical ends, the writer refuses to lose himself in the abstract. The “modern” quality of the sermons is seen in the constant reference to the results of comparative religion, and to the amelioration of the social order. Their progressive character comes out thus : “Religion can no more be expressed in the terms of the Westminster confession than astronomy in Ptolemaic language.” To the traditionalist such a volume will seem nebulous for want of definition ; to men who are seeking to hold the truth, while admitting constant change in its formulation, this book will bring help.

—W. H. P. FAUNCE.

WE HAVE received from the publishers, Richard Mühlmann’s Verlag (Max Grosse), Halle, a. S., the third edition of *Christblumen*, eine Sammlung von Ansprachen zu den Christvespern gehalten in der St. Laurentius-Kirche von D. H. Hoffmann, 1897 ; 79 pp., 16mo ; bound, M. 1.20. The author is a well-known minister in the university town of Halle, who, though aged, is still praising his Master and working in